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INTERNATIONAL BIBLE STUDY.

Nov. 25th, 1883——*Judg.* VI. 36—VII. 8.

For Comment see last *Guardian.*

December 2nd.——*Judg.* XVI. 21-31.

"But the Philistines took him and put out his eyes and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house." xvi. 21.

The Greek mythology has its Hercules, and the ancients took great delight in hearing about his feats of physical strength. Men generally delight in this sort of exhibition. The account given of Samson, while it so far meets a popular taste, shows the difference between the Bible and other sacred books. The Bible does not make a God of Samson, but shows him to be a fallible man, and shows that the possession of the most marvellous physical endowments does not ensure corresponding moral attributes. Samson was morally very weak; the more conspicuously so because of his bodily strength. But another thing to be noticed in this narrative, is that his moral failures forfeited for him his physical prowess. It was with him only as God willed that it should be with him. As a Nazarite he was consecrated to God, and his miraculous strength depended upon his observance of the rules of that profession. He was under a vow to God to observe these rules, one of which was that his hair should not be cut. When he had culpably exposed the Secret of his strength, and put it into the power of his syren enemy to deprive him of that strength, he was like any other man. Men glory in their physical powers and women in their physical beauty, and seem to think that they are rightly to be lauded for them; but they abide or depart at the pleasure of God. What hast thou that thou hast not received?

The Philistines put out the eyes of Samson, and laid heavy chains upon him. It was a time of great exultation. It gave them new confidence in their gods as contrasted with Jehovah who had not kept back his champion from this humiliating overthrow.

But Samson's hair grew again, and it was an indication that the sad breach in his consecration had been healed.

"Then the Lord of the Philistines gathered them to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered into our hands Samson our enemy. And when the people saw him, they praised their god; for they said, Our God hath delivered into our hands our enemy, and the destroyer of our country who slew many of us"

Samson had been raised up and endowed for the glory of the God of Israel, the one living and true God, but the Philistines intended that in his last days he should be made the means of glorifying Dagon and showing his superiority to Jehovah. This would have the effect of humbling the Israelites, and might lead great numbers of them to give up their confidence in Jehovah and turn to idolatry.

"And it came to pass when their hearts were merry that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport; and they set him between the pillars."

It was doubtless a sort of amphitheatre, a place for public games and exhibitions. Many of our readers will remember that Milton has told this story in his own stately verse. This crowning scene in the life of this man so wonderfully tempered of iron and clay, has a sublimity that no poetry can enhance.

"And Samson said unto the lad that held him by the hand, suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them."

This mighty man of God, was led by a child, and was content to be led by him. His afflictions had made him meek and gentle, at the same time that his faith in God and in God's power to work by him for his glory, was strengthened. God designed to bring upon the Philistines a terrible calamity while they were in the very act of glorifying Dagon, and led Samson to act as he did. God could have brought down this great edifice by an earthquake; some of us may remember an awful conflagration in modern times, when great multitudes engaged in worshipping the so-called Queen of Heaven, died miserably; in the matter of Gaza, God saw fit to use a captive and blind Israelite in rebuking the idolatry of the people.

There were 3000 of both sexes there and among them the lords of the Philistines.

"And Samson called unto the Lord and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

This is in striking contrast with the prayer of Christ for his enemies on the cross. But Samson lived 11 or 12 centuries before Christ. We are not to suppose that the motive mentioned is the only one that gathered him. Others were doubtless present to his mind, especially the glory of the God of Israel. "Let me die with the Philistines" he added.

"And Samson took hold of the true middle pillars upon which the house stood, and on which it was borne up; and he bowed himself with all his might; and the house fell upon the lords and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew when he was alive."

The result appears to have been twenty years of comparative prosperity in Israel.

WEEKLY REVIEW.

—There is in man a natural unfriendliness to obligation. When we say natural, we speak with reference to the nature that man actually has, not to that which he may originally have had. Obligation and inclination are set over against each other, and the strength of inclination is the weakness of obligation. It is not necessary to prove this; every man is conscious that any thing which involves a new obligation is, by that fact unwelcome. But religion means obligation; it means something by which we are *bound* to the will of God. Religion is a good deal more than obligation, for it offers us the power of God as well as his will; power to do that will. But the instinctive repugnance to obligation takes alarm wherever it perceives that element; and thus the door of the heart of men is shut against religion. Are we speaking of common men? The thing is true of superior men, men of science. The repugnance to obligation, the unwillingness to have new tasks assigned, is just as strong in the man of intellect as in the ignorant man. Thus the Gospel approaches men at a great disadvantage. She proclaims aloud, from a distance, "Fear not, I come in love not in anger, I come to bless not to oppress, to enrich not to impoverish; nevertheless, men hasten to shut their doors against the unwelcome visitor. She stands outside their door and says, "I am come with gifts and my only demand is that receive them." But they will not be persuaded. Under the influence of this prejudice, men of science are even found to welcome those hypotheses and speculations that disfavour the Bible. This is the more remarkable as the scientific spirit demands above all things freedom from bias. In the day when truth shall shine over the mental world as the sun does over the physical, nothing will excite more astonishment than the extent to which men of science have allowed their judgments to be vitiated by this secret unfriendliness towards revelation. How can we explain the kindly welcome given to the doctrine of Evolution, (of which no proof has yet been submitted,) by men of letters and men of science, except by referring it to this secret bias?

—We make the following extracts from a private letter:—

"I enjoy so much Macdodald's novels, the only ones I care to read. They give such a happy sense of the existence of a loving God,—a God manifested in Jesus Christ. It seems to me, nothing could be truer to the Gospel standard, the Christ standard, than his representations of Christians in his novels. They are simple, trustful, obedient, loving disciples of Jesus, feeding on His word, living in Him. They are presented in various social positions. The one in the book, her knowing God, may be an Episcopal clergyman, or a deformed gate-keeper, or a lonely Highland woman, or a poor cobbler. I have just read "Donald Grant" and spent ten days in reading it. I

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frequently laid it down to pray, or to meditate upon the beautiful and true thoughts. I should like to get the book from which you have made extracts, "Natural Law in the spiritual World." How admirably those things which you quote, are said, and the accompanying remarks increase their force. One sentence about Scriptural truth especially pleases me. "Its vagueness to the mere intellect, its refusal to be packed into portable phrases, its satisfying unsatisfyingness, its vast atmosphere, its finding of us, its mystical hold of us, these are the tokens of its infinity."

It is a good while since we have given up reading even religious novels, time not permitting us, though we are far from saying that time is necessarily wasted in reading works that drape the truth in a costume of fiction. We know nothing more objectionable than Dickens' representations of Christianity, taking for his professors of religion the very worst and most disgusting types, and pourtraying with utmost attractiveness men and women where good qualities are not due to a change of heart, and leave no place for it, antagonizing thus in a most insidious way the teaching of the Christian Scriptures.

—We have placed elsewhere an account of the gigantic bronze statue of Germania placed on the banks of the Rhine, and of the imposing ceremonies connected with its inaugration, all for the purpose of commemmorating the victory gained by France over Germany in the Franco-Germanian war. It would have shown more magnanimity on the part of Germany if she had abstained from this act of self-glorification. For in the nature of things it can only be a continual cause of irritation and of bitterness to the French people, and intensify the blood-feud that might otherwise have died out. The spirit of the Bible would have led the Emperor of Germany and Bismarck to refrain from this procedure. David, who lived 1000 years before the new dispensation would have shown these modern rulers a better way. It must at the same time be admitted that no nation has sinned more in this matter of self-glorification than France has. But how long are these international "offences" to continue?

—In one column of a contemporary we read of the abolition of miracles, and in the next of the abolition of sermons. Mr Mathew Arnold announces that the belief in the miracles of the Bible has gone; it exists no more. He mistakes his clique for the world. Literary men have often decreed the abolition of this and that; but some how or other their ukases do not get carried out

—We are requested to mention that a weekly journal to be called "*The Calcutta Exhibition Gazette*" is to be published in Calcutta (Money and Co. Bentinck St.) from December, 1883 to March 1, 1884.

—The following Government report somewhat abreviated will be of interest to those who are watching the progress of education in the Bombay Presidency:

Resolution.—In the year under report the number of Government educational institutions has been increased by 199 and the number of scholars by 19,118.

The number of private institutions receiving aid from Government has been increased by 126, and the number of scholars by 4,429.

The number of private institutions not receiving aid, but under the inspection of the Educational Department, has been increased by 111 and the number of scholars by 7,573.

On the whole the number of institutions with which the Department is connected has been increased by 434, and the number of scholars by 31,095.

The total number of institutions and scholars now stands as follows:—

	Institutions.	Scholars.
Government...	4,177	2,74,678.
Aided.	433	27,619.
Inspected, but not aided ...	1,500	86,299.
Police and Jail	28	1,390.
Total	6,138	3,89,986.

Referring next to high schools it is found that the number of schools being as before, there is an increase of 180 in the number of scholars attending them, while there is an increase of 5 to the number of aided schools and of 296 to the number of scholars.

The following statement shows the number of institutions of this class sending up candidates for Matriculation, the number of candidates sent up, and the number of candidates passed:—

	Candidates sent up.	Candidates passed.	P. of Success.
19 Government schools	479	240	50·1
13 Native States ...	126	72	57·1
33 Private...	446	194	43·4
Private students ...	549	66	12 02

Schools of the middle class show an increase of 4 and of 951 scholars. Nine Government schools of this class have been closed, though the total number of scholars has increased by 299. The increase in the number of schools is due to the fact that there are 13 more aided schools with 591 scholars.

The efforts of the existing Local Fund Committees aided by the Inspectors have been successful in producing an increase of 190 schools with 18,928 pupils, with further fees to the amount of Rs. 18,775. The percentage of children of cess-payers attending the schools has, however fallen off from 46 to 45 per cent in the case of 2nd Grade Anglo-Vernacular schools, and from 61 to 66 per cent. in the case of Vernacular schools. On the other hand, the children of actual 'Kunbis' or cultivators have increased by 5,304, and are now shown as numbering 66,446. In the agricultural connection the general classification as regards 2nd Grade Anglo-Vernacular and Vernacular schools is as follows:—

Agricultural	82,039
Partly agricultural... ...	57,951
Non-agricultural	1,08,033

Schools for girls, now numbering 350 with 23,586 pupils, show the satisfactory in crease of 33 schools and 3,669 pupils.

Night schools have increased by 42 schools with 907 pupils, and now stand at 176 schools with 4,826 pupils. The increase in this class of schools is interesting, as denoting chiefly the desire of adults to obtain the education which they failed to receive in their youth. The Inspector of the Central Division reports that two schools in Poona were opened at the special request of labourers at Ghorpadi and Pimpri, who subscribed their expenses among themselves.

The number of Musalmans at school has increased in all 4 Divisions as follows:—

In the Southern Divirion by	1,817
Do. Northern do.	1,385
Do. Central do.	800
Do. Sind by	599
Do. North-East Division by	457
Total Increase	5,088

The total number of Musalmans now at school is 46,167. The employment of special Mahomedan Deputy Inspectors appears to have had satisfactory results.

There is an increase of 1,342 in the number of pupils learning English, who now amount to 26,732. There is an increase of 576 learning a dead or foreign language. The learners of Latin and French have fallen off, and the increase is in the learners of Sanskrit, Persian and Hebrew.

The contributions of Municipalities to education call for special notice in connection with the extension of Local Self-Government, which involves local responsibility as well as privilege. It is reported (para. 59) that the receipts from Municipalities have risen from Rs. 82,342 to Rs. 96,467, but that large portion of this increase is given to English schools, and that with the exception of 4 Municipalities —Bombay, Surat, Ahmedabad and Sukkar— the town population shows little inclination to contribute to the support of primary schools.

—We write this from Allahabad where the South India Conference of the M. E. Church meet in annual session on the 22nd. inst. The three or four that started from Bombay on Monday evening, become by accessions at the varions stations, a party of twenty or more before reaching Allahabad. From other points of the compass others are coming in, and the session promises to be the largest in respect of numbers that has yet been held. Lay-delegates are also arriving from various stations, to appoint a lay-delegate to the General Conference (quadrennial) to be held in the United States next May. There is no Bishop from America to preside in this annual Conference; the Conference will choose one of their own number to preside. The time seems to be not distant when the geographical area now covered by the S. I. Conference, will have to be subdivided for greater convenience of administration.

—The *Subodh Patrika*, speaking of the effort to obtain a decision from the pundits that Caste be not forfeited by a visit to Europe, says quite correctly:

Seeing that the orthodox people of this country are more influenced by the prescribed tenets of custom than by the texts of their religious authorities and that it does not matter to them in the least whether the customs they follow have the genuine sanction of those authorities or not, so long as those customs have been inherited by them from their ancestors, we doubt, whether the movement now set on foot will have any practical effect on those, for whose enlightenment it is professedly intended. In spite of anything that may be discovered from the *Shastras* in defence of a voyage to Europe from the religious and social point of view, the people will go on as they have gone on heretofore, looking upon those who leave India and visit foreign countries, as lost to their castes and country. The widow marriage movement began under the auspices of the very religious authorities, which the people adore and respect, but it has not brought conviction home to the minds of the orthodox, who still look upon such marriages as sinful. Pandit Ishwar Chandra Vidyasagar in Bengal and the late Vishnu Parasharam Shastri in this Presidency, founded the movement upon the dictates of the *Shastras* themselves, but there the fact stands, that the number of such marriages has not increased as might have been expected.

As a matter of fact the shastras are very little regarded, as a standard of obligation. The religion by which the great mass of the Hindoos are guided in their ordinary religious practice, and judgments as to what is obligatory, is not to be found in their sacred books. The fact that Custom so absolutely reigns, is in one respect encouraging, as Western art and culture have brought in so many things opposed to custom, that it may be hoped the principle will lose some of its sway in religious matters.

We ought to call them by their right names. Sin is abominable. It has tusks and claws, and venom in its bite, and death in its stroke. Mild treatment will not do.

ASIATIC SOCIETY MUMBAI
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STRAY COMMENTS. I.

Many cast about for reasons to explain the great fact that God answers prayer. A blessing must meet some desire, otherwise it is not a blessing. As long, as we carry that desire elsewhere than to God, God cannot satisfy it, for this would be to alienate his creatures from himself. We must learn that God alone can satisfy it, and must bring it to God, that is, must pray. God hath declared that all his people" shall be satisfied with his goodness."—Nothing gives such a magnificent view of the love of God, and of the depths of his knowledge and wisdom, as to behold him governing the entire universe according to the will of his creatures; letting every creature have voice in the government of the universe; doing nothing till he has been prayed to do it. And yet the entire government and every act is as perfect as infinite wisdom can make it. What a blessed universe, where every one has his own way, and no man's way crosses that of another. How is this effected? All God's people are created in His image. Their characters are formed by the Holy Spirit. Their wills are modelled upon His will. All their true wants are recognized and comprehended in His will. People often speak of heaven as a place where prayer is lost in praise. Not so. Creatures must pray while they continue creatures. The inhabitants of heaven receive from the fulness of God moment by moment as we do. They must desire before receiving; and there is no more reason why we should be under obligation to utter our desires in Prayer than why they should. They are kept from sin by prayer. They grow in the knowledge of God according to their prayerfulness. There is vastly more prayer in heaven than in earth.

Isai. 40. 1. For she was received of the Lord's hand double for all her sins. Double chastisement. And first in Jesus Christ. Upon him were laid the iniquities of us all. Afterwards in herself, according to the covenant in Ps. 89. 30. "If they walk not in my statutes, then will I visit their transgression with the rod, nevertheless my loving kindness will I not utterly take from them" God hath engaged to make the church suffer temporally for her backslidings. A blessed day is announced when this twofold chastisement shall have been fully inflicted, when there shall have been a full display of God's hatred toward the sins of his people, and when there shall be nothing whatever to hinder the bestowal of his love.

Rom. 2. 1. The object of this verse is not to condemn the habit of judging others. But to prove by the existence of this habit that men have a sense of right and wrong. They are not ignorant of duty; there sight is keen for every transgression of their neighbor; and consequently they are without excuse for their own transgressions. What they do not excuse in their neighbours, God will not excuse in them. We shall find that the heathen habitually condemn every infraction of the command, thou shalt love thy neighbour as thyself, when committed by another, and themselves are sufferers. When we shall find a man whose lips were never opened to denounce another's conduct, we shall find one who may perhaps go uncondemned at the bar of God.

Zeph. 2 3. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." In that day, even the meek, the workers of righteousness will be in danger. Because the standard will be greatly elevated; and that which before was evidence of true piety will not then be. Every Christian grace will need to be carried a great deal higher Zech. 1. 18 &c. Four horns and four carpenters. four horns, perhaps, Tiglathpileser, Salmanesser Esarhaddon and Nebuchadnezzar. The four carpenters would seem to signify those chiefly instrumental in building the temple for God to dwell in. Perhaps Ezra, Nehemiah Zerubbabel and Joshua. Or the four decrees of restoration.

Rev. 14. 13. Blessed are the dead which die in the Lord from henceforth. Other texts throw light on this. "For if we be dead with him, we shall also live with him." "If by any means I may attain unto the resurrection of the dead." "Except a man hate father and mother, yea and his own life also he cannot be my disciple.' The death meant is the extinction of sin, and the resurrection from the dead is the being filled with all the fulness of God. A time is predicted 'when saints shall obtain upon this earth, what saints formerly obtained only on dying, viz: a perfect union to Christ. If the earth is one day to be filled with the knowledge of God's glory as the waters cover the sea, this death of sin must be first experienced. The great truth which the Church is now to learn, is the necessity of entire sanctification. It will require a prodigious display of divine power to make the church seek, expect and find heaven within the limits of this life. But the new Jerusalem is to come down out of heaven. The heaven of Christ and Christians is to be created in this world and under the dispensation of the Spirit. "Yea, with the Spirit," showing that the blessed death spoken of, is a work of his accomplishing. They die in the Lord. Through the knowledge of him and his cross, they die. They die to live in the Lord. They become conformed to his image; all their own sin-defiled lineaments are effaced, and Christ alone liveth in them: As God was manifest in Christ, so the Lord is manifest in them. As thou Father art in me and I in thee, that they also may be one in us. He that loseth his life for my sake, shall find it. Martyrs are not referred to here. It is comparatively a very little thing to lay down life for Christ. But to die daily as Paul, to bear about in the body, the dying of the Lord Jesus, in other words to live not out our own life but only by the faith of the Son of God;—this is the essential thing. "I saw the souls of them that were beheaded for the witness of Jesus," i. e. not who died the death of martyrs merely, but lived the lives of martyrs, who passed out of their natural life, and absolutely vacated the throne of their will in favor of Christ. They shall rest from their labors. "They will have a constant recollection of the truth that our sufficiency is of God," and "I can do all things through Christ which strengtheneth me." They will have no labors of their own; but will strive according to his working which worketh in them mightily. Their highest idea of rest will be realized in the midst of their labors. We see it in Christ. His labor's were not labors to him. His repose was unbroken. The Father that dwelleth in me, he doeth the works. From the commencement of his ministry, he was as one who had overcome. "To him that overcometh will I give to sit down with me in my throne." "His works shall follow him. Though he rest from his labors, yet his path shall be one of great influence, it will be traceable by the good works proceeding from him.

THE LAST DAYS. III.

In the last days perilous times shall come, for men shall be

"Boasters, proud." The spirit of self-glorification is connected with the nonrecognition of God. The Bible tells us that all things are of God, all things are through God and all things are to God. He created all, upholds all, and all returns to him, points to him, witnesses to him. The spiritual do not merely acknowledge that all proceeded from him, but that all depends on him for continued existence from one moment to another, and that the mission of all is to glorify him. But the men of these days altogether decline to recognize the continuous dependence of all things on him. A thing exists because it is its nature to exist, under certain given conditions; that nature may have been bestowed by God, but there is not the slightest necessity of seeing God in the processes of nature. So men all over the world are busying themselves about nature, and endeavouring to master her "secrets" without a thought of God. Men glorify themselves for whatever they find out; they consider that it is a wonderful proof of there ability that they should be successful in discovering so many things hitherto unsuspected. The men of this latter half of the 19th century clothe themselves, with all the glory that they find in the secret coffers of nature, and claim to stand at the pinnacle of humanity, their ancestors appearing like pigmies to them. God must stand aside that man may lift his head to the skies. Not only this, but many are now finding out that man is his own creator. He was once next to nothing, the shadow of an organism, less than an ape, a cell, mere protoplasm, jelly or whatever you please of insignificence, and he has made his way upward by means of a divine sagacity, a sublime perseverance, to the present fearfully and wonderfully made creature Thus the homage that was formerly rendered to God as the supposed Creator, is now to be rendered to man himself. Men are now Agnostics; they know nothing about God, find no indications of him any where and do not perceive any use of him. All they know is man himself, and the world governed by man.

Now the Bible says that every good and every perfect gift cometh down from above, from the Father of lights "What hast thou that thou hast not received?" "A man can receive nothing except it be given him from God. They who are taught of God, know their dependence upon him for life and breath and all things; in him they live and move and have their being. Not a sparrow, not a hair of our head can fall to the ground without him. No cause explains any effect, apart from the operation of God.

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Christians work as seeing him who is invisible. The Lord Jesus said, I can of mine own self do nothing. But all this testimony goes for nothing to those whose pride of intellect indisposes them to recognize this thorough dependence. This spirit of self-glorification constitutes a great peril at the present day. Boys and girls are affected by it, and imagine that the advanced thought of the present day dispenses them from receiving the ideas handed down from our ancestors.

Blasphemers. Blasphemy is evil-speaking, speaking evil of that which is good, especially of that which is sacred. Its guilt is proportioned to the excellence and importance of that which is spoken against. The use of profane language is awfully common in these days. Men are not content to abstain from honouring God, from calling upon him, from hearing or reading his word and associating with his people; they use language that expresses contempt or defiance for his authority, his will, his menaces and his invitations. The condemnation of a fellow-sinner would trouble them, but they interlard all their speech with prayers to God to damn them and their friends. The only use they make of religious terms is in the way of profanity.

Disobedient to parents. This is getting to be a very marked feature of the times. Young people fancy that they are starting where their parents leave off; fancy that their parents were more or less blinded by prejudice or habit or timidity or narrow-mindedness. They long for independence that they may posses themselves of the riches and pleasures and potencies of these latter days.

Unthankful. The heathen recognize the providence of God in that ministry of nature by which they are sustained and guarded. But in Christendom it is very much the fashion to attribute every thing to laws of nature; our rulers think it preposterous to set aside days of prayer for rain; of course if the blessings of life are not the expression of our Father's goodness, it is useless to return thanks for them. Season after season of richest harvests passes away without any recognition save from the small number of those who live by faith. The manifold and incomparable wealth of the present generation is admitted, but who thinks of praising God for it? It was feared lately that the Cholera would visit the Atlantic countries; but as there was no public prayer for its removal, so there is no giving of thanks.

THE STORY OF THE FALL: GENESIS III.

REV. WM. BELL, M. A.

In our meditations upon this early narrative, let us begin with a fact of every-day experience. There is no man who would deny that the world, as at present existing, is in a very unsatisfactory condition. I will not just now use the word "fallen" to describe its state, as that might seem to imply the very thing which we hope to make clear to you. But no one would assert that the present condition of the world satisfies his ideals or fulfils his hopes. All men admit that evil [illegible] it came to be here, and that it [illegible] rests like a pall upon exist[illegible] from the very earliest times has arrested the attention of men, and the feelings and beliefs which have been born of their struggles with it are sometimes infinitely sad, something infinitely touching to contemplate. There are those in our own day who have been driven by the world's disorders to believe that creation was a mistake, and that the future of the world is simply extinction. The problem of the world's condition was a severe test to the faith of some of the old Bible saints who refused, in spite of its strange contradictions, to give up the belief in an Almighty and all righteous God, who was its Creator and Ruler. The patriarch Job, prostrate among the ashes, and overwhelmed with misfortune, cannot understand why calamities should overtake the innocent. The writer of the 73rd Psalm is shocked at the immunities which attend upon the wicked, and until specially taught of God is inclined to exclaim 'verily I have cleansed my heart in vain, and washed my hands in innocency.' The prophet Habakkuk chides with God for delaying to punish his wicked countrymen, and cries 'Therefore the law is slacked, and judgment doth never go forth.'

Moreover, it will not be denied that some of the plain outward evils of existence are described in this chapter. Read again the verses in which the judgment of God passes upon the serpent, the woman, and the man. (Verses 14—19). The case of the serpent need not detain us at present. It is perhaps worthy of remark, however, that that reptile in the form of which the subtle Tempter is said to have approached our first parent, has been generally regarded among men—at least by the civilized portion of mankind—as a dreaded and a hated thing. Between it and the seed of the woman, as well as between the evil Spirit Himself and the seed of the woman, there has been enmity. The case of the woman is clear enough, and needs no remark. In the case of the man, you will notice that the ground is cursed for his sake. You will remember that, when God created Adam, He put him in the garden of Eden, and He put him there to 'dress it and to keep it." When, moreover, out of the ground the Lord God formed every beast of the field and every fowl of the air, He 'brought them unto Adam to see what he would call them.' That is to say, Adam was constituted an inferior lord of creation. It was intended that the resources of the earth, and the various kinds of living creatures, should yield themselves pliantly to his rule. In the words of a Psalm, "Thou madest him to have dominion over the works Thy hands, Thou hast put all things under his feet'—viii. 6. Now, what do the words of the curse imply, so far as the earth is concerned, but that this rule of man over nature was partially broken? The fact is put in the simplest form, 'thorns and thistles shall it bring forth to thee.' But the fact has a very wide application inded. Many are the instances which show that nature is not the meek and obedient servant of mankind. The blight, or the rain, or the drought, which spoils harvests; the tempest which sinks a ship; the earthquake—an instance which the events of the past few months have made very vivid to us—which destroys hundreds of lives;—these are all illustrations of the revolt of nature against man. These evils, which are patent to all of us, seem to have been included in principle in the words of God in this chap. 'cursed is the ground for thy sake.' And it is surely a confirmation of this view that, in proportion as the gospel has reformed men, and so nullified the consequences of their fall, have they recovered their lost dominion over nature. In spite of the so-called opposition of science to the Gospel, it is matter of fact that, in those nations where the truths of the Gospel have been embraced the researches and triumphs of science have been most plentiful.

Another thing, I think, will be admitted by most men: that there are not only outward evils in the world, but that there are inward evils in men themselves; and that the evil condition of man's inner life is to a great extent the cause of the evils outside him. Need I stay to say a word in proof of this? Are not all men aware of inclinations which they feel they ought to resist? Do not all men know of times when they have given way to their passions, and that the consequence has been to produce confusion and disorder around them? Who can estimate the amount of evil which indulgence, avarice, pride, have wrought in the world; and who can tell to what an extent outward evils would be abated if these passions were to cease? Now, so far, the story of the Fall is quite in accordance with this admission. The lust of the eye was one element in the temptation to which Eve yielded when she ate of the forbidden fruit; and the result of her disobedience to a known command of God was all those forms of outward evil to which we have just alluded.

But just at this point, the Biblical account of man's condition and the account given by the sceptical thought of the present day, part company. The whole question concerns the explanation given of this disorder of man's nature. There are men who set it down simply to imperfection. Our race, they say, is gradually developing from one stage of progress to another, and the evil of the race is a necessity consequent upon the fact that the race has not yet attained its perfect state. In the struggle to the ideal, it is said, there must be such things as pain and evil. Man came into existence long ago, perhaps taking his rise from the brute; since then he has been gradually advancing in knowledge, in ideas of duty, in all the forms of his varied life; the evil of which he is conscious is a necessity of his unformed state.

Now, mark you, the tendency of such ideas is utterly to ignore the fact of sin. If the explanation of sin be only that men are somewhere between their starting point and their goal, that they are in an unfinished condition, then sin ceases to be sin in the Christian sense. Men are not to be blamed for it, any more than a caterpillar is to be blamed because it is not a butterfly, or a bud is to be blamed because it is not a full-blown flower. If you accept these views, sin is an evil which will cure itself; let the world move on, and sin will die out. It will disappear as the ignorance of a school boy disappears as he grows up into manhood. In that case, it is folly to charge *guilt* upon men, folly to assure them of the necessity and existence of a supernatural redemption. There is really nothing to be redeemed from.

Now the appeal here must he made to experience. I ask you, as in the sight of God, for the honest sincere verdict of your con-

sciences in this matter. Does this view of sin accord with the feelings of your inner life? Are you satisfied that evil is simply an accident of your growth, and can you be content with the assurance that if you allow yourself simply to live on, your evil will vanish? Is it not that very evil which has put you in the condition in which you are, which began with your growth, and has been keeping you away from the perfect life? And does not that evil promise to blast your future as it has marred your past? Is not deliverance from it the one thing which would enable you to look into the future with hope? Hear I beseech you, the voice of conscience. It says you are guilty as well as imperfect. It condemns. Its most crying necessity is that *you should not be left to yourself*, but that you should be laid hold of by a Divine Saviour and redeemed.

If these words describe our experience, we shall have to reject the sceptical view of our condition and accept the Biblical one. The Bible assigns the disorder of our nature to a moral lapse. It is not something which was present of necessity at the starting point of our race, and has continued with us since as the price of an onward development, it is something into which our race entered voluntarily, and in which men are now with the consent of their own wills. Our evil is the result of a Fall from a state of innocence. 'God hath made man upright, but they have sought out many inventions Prov. vii. 29. When a soul is convinced of sin, is it not just this form that conviction takes? There is a sense of shame and degradation as though the soul had been plunged deep into the mire, and were sat fast in it. There is a kind of remembrance, shall I say, of better things, as though the soul knew of a Father's house which it had left, of a Father's loving rule which it had defied. When Christ was describing the wanderings of the Prodigal, He pictures a time when the Prodigal came to himself, and began to contrast the comforts of his Father's house with his present miseries. What was that but a becoming sensible that his evil condition was a Fall, a Fall from something better? And what do the yearnings of a sinful soul after a good which it has not imply, but that from that good it has departed? There its true home was, thither is its true destiny; its passionate longings for holiness mean that the slough of sin is a lapse from holiness. The true account of man's condition is that he is fallen, for every man may verify this in his own experience.

Now, I think it is from this point of view that the story of the Fall may be best approached. To a soul quickened to know what sin is, this narrative will commend itself. He realizes sin in his own conscience to be a state of lapse from something better—may we not say a lapse from God, and this narrative supplies him with the history of such a lapse. If man is fallen, there must have been a time when he fell, and the story in Genesis speaks of that time. It gives us a full description of man's Fall; it tells us of a command from God which he felt to be obligatory, of temptation which assailed him from without, of his sinful hesitancy and at length his sinful yielding, of the sense of shame which covered him when he had committed the sin, of his dread of God and attempted concealment from Him, of God's questioning him; of his endeavour to evade confession, and (when he is not able) to throw the blame of his sin on another, while she in turn blames the serpent. Now, let me ask you candidly whether this is not the history of sin in general? Is there one of us here to-night in whose case the details of this history have not been repeated? That is the test question, I take it, for the genuineness of the history. If the experience of Adam and Eve's Fall is also our experience when we are conscious of having fallen, what better argument could you have in favour of its truth. For my own part, I am willing to rest the narrative upon this ground, and I shall return to speak of it thus again.

(To be continued.)

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,

(1) ON Sunday the 4th instant a *Service of Sacred Song*, was held in the Mission church here specially intended for the educated Native gentlemen. The Rev. Dr. Husband our much esteemed and zealous Medical Missionary presided on the occasion and explained the hymns sung, to the audience in his usual lucid and impressive way, amplifying them by various illustrations and examples. Singing was conducted by the Missionary ladies, assisted by a number of other Christian ladies and gentlemen of the station. The whole proceeding of the meeting was a decided success and much appreciated.

(2) On the 7th instant a service of ordination took place in the above-mentioned place of worship at which Dr. Sommerville the Medical Missionary stationed at Oodeypore was set apart by the imposition of hands to the work of ministry. The Rev. J. Trail of Jeypore delivered a very fitting discourse in Hindee, after which the Rev. W. Robb being the Moderator of the Rajputana Presbytery this year led the ordination according to the form prescribed in the constitution of the U. P. Church of Scotland. The whole service was pervaded with the solemnity and earnestness characteristic of Scotch devotion.

(3.) You and your readers will no doubt be very glad to hear of the Baptism of a young Bengalee gentleman, He received his education in the Calcutta Doveton College and is an undergraduate of the University of the same place. For several years he professed himself a member of the Calcutta Brahmo Samáj, and regularly attended the local Samáj also, and went about teaching his friends and associates the doctrines of Theism. But his soul did not find any peace or rest. Hence he has been an earnest and devoted seeker after truth for a year and half, and for the last six months he has been studying some of the best Christian works, such as:—The Duke of Argyle's Reign of Law, Calderwood's Science and Religion, Dick's Lectures on Theology, French's Studies in the Gospels, Pearson on Infidelity, &c. The attentive and prayerful reading of the Bible and the works just stated made him think very anxiously about the salvation of his immortal soul, and after many prayers and tears for his sins, conviction darted into his mind that in order to be saved he must without a moment's delay confess the Lord Jesus as his Saviour. With this conviction he offered himself for baptism and was received in the fold of Christ by the Holy Rite of Baptism last Sunday in the Railway Institute by the Rev. W. Robb. Our reader brother's name is Monmothanath Chaturjee.

I am Your Faithful,
K. B. B.

15th Nov. 1883.
Ajmere.

SIR,—I find from the recently published Census Report for 1881 that there are more than 197,000 deaf mutes in India. Can you or any of your readers inform me whether anything is being done to educate these unfortunates?

X.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.

RECEIVED for Gospel Hall, Picket Road, from C. B. W. Rs. 4-6-0; R. M. W. 2.; Mrs. F. 5

M. E. CHURCH, GRANT ROAD. To-morrow, Sunday, 25th, the Rev. Wm Bell will preach at 8-30 A. M., and the Rev. Dhunjibhai Nowroji, at 6 P. M.,

M. E. CHURCH SERVICES. BOMBAY.
SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m S School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort.; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

SATURDAY, NOVEMBER 17.

—*N. Y. Evangelist*: The Germans celebrated their first American settlement in Philadelphia on Tuesday last. It was two hundred years ago that a small colony of German Moravians, under a patent executed by William Penn, settled at what is still called Germantown, though within the precincts of Philadelphia. These people had experienced hard usage at home. Their lands had been made desolate by the Thirty Years' War, and they were required to render compulsory military service against their conscience. They soon excited the antipathy of Penn's English colonists, and the Germans who settled in Philadelphia were given to understand that their room was considered more valuable than their company. But the stream that once began to flow did not stop on that account, and the Germantown settlement flourished. The people were temperate, hardy, industrious, thrifty. One of them, Christopher Sauer, printed the first Bible produced on this continent, forty years before the first English Bible was printed by Robert Aitken of Philadelphia. The grandfather of David Rittenhouse, the astronomer and mathematician, established the first papermill there in 1690. Before the Revolution, the German colony was incorporated in that of Pennsylvania, which was then extensively peopled by German settlers; but out of that little colony has grown, by constant reinforcements from the Fatherland, the German element in our population—an element of great importance to the future of the country. Of late years the German immigration has numerically exceeded that of any other people, and New York is the second German city in the world. It is estimated that there are 5,000,000 Germans and people of German descent in this country. These people are quiet, industrious, frugal; they have education. Many of them excel as skilled workmen in the mechanic arts. They have poured in streams into the rich Western

States, where they are cultivating farms and building homes. Their influence on the future of our country will be very great, we trust also salutary.

—Same; Philadelphia: Before me lies a thin quarto volume in the finest style of the book-making art. It is a rich memorial of Dr. and Mrs. Beatty of Steubenville, O. Two perfect likenesses adorn the book. The volume embraces an excellent biographical sketch of Dr. Beatty, by Dr. Brownson of Washington, Pa.; a similar sketch of Mrs. Beatty, by Dr. Reid, principal of the Steubenville Seminary; a sermon by Dr. S. J. Wilson, late Professor in the Seminary at Allegheny, and various other appropriate testimonials.

Many very interesting facts are brought out in this volume, which only an inspection of the private papers of Dr. Beatty could reveal. Among the most interesting of these are those which tell of his method of disposing of the wealth that came into his possession. At first he prayerfully set apart one-tenth of his income for the cause of Christ. But when the financial revulsion of 1837 threw a pall over the land and wrought widespread distress, he changed this rule and resolved that henceforth one-fourth of his income should go to the Lord. After this, in view of the fact that, as he says in his written pledge, the Lord had blessed him pecuniarily "beyond what he had ever expected or desired," he made a covenant with his Master never to allow the principal of his fortune to exceed $70,000, and that all above this should be given aways Accordingly at his death, the value of his capital was found to be just $65,000, and in the meantime his aggregate gifts to the cause of benevolence had amounted to $500,000. It was said of Dr. Beatty by one who knew him well, that "If he had devoted his life to banking, his business ability would have placed him in the foremost rank of financiers, and fitted him to be Secretary of the United States Treasury."

Among his papers was found one beginning thus: "All that I possess was received from God. He has prospered me in worldly circumstances above my expectations or wishes. I am but His steward. With myself and mine I desire to glorify Him." Then follow certain resolutions as to his income, closing with these words:" For the accomplishment of all this, my only hope and help is in the special grace of God."

—*Bombay Gazette*: The newly-erected building, adjoining the Boree Bunder Station, which has been leased by the Salvationists, was opened on Saturday evening as their "new head-quarters" and "training home." There was a strong muster of "soldiers" from Madras, Poona and elsewhere; and the exterior of the building was tastefully illuminated with oil *buttees*. By the permission of the Commissioner of Police the Salvationists were formed in procession at the Money School in the afternoon, and headed by a band they marched up Cruickshank-road to the new head-quarters. The opening ceremoney began at 8 p. m., when the hall was crowded by persons of all classes and creeds. A low platform was raised at the south end of the hall, on which the officers of the army were including the four new per last mail-steamer from England, seated themselves. "Captain Gullard. A. D. C." having opened the proceedings with prayer, "Major" Tucker addressed the assembly. In the course of an interesting speech he remarked that, though he blessed the Lord for the slow and sure success the Army was achieving, he was sorry to say that the funds sadly wanted replenishing A gentleman up-country as a mark of sympathy, had presented the Army with the outfit of a printing office, valued at about Rs. 7,000. A lady had promised them the proceeds of the sale of a house; while another one had already subscribed several thousand rupees. The new building, the "Major" added, which had been leased for ten years, fell short of their expectations as regarded its dimensions. The proprietor, however, had consented to heighten it by a second storey at an additional rent of Rs. 75 per month. Each of the above announcements was received by the members of the Army with a volley, which was followed amid waving of handkerchiefs by the song "The Salvation Army is bound to march along" A solo was very sweetly and effectively rendered by Miss S. Roffey to the air of "Juanita;" and a duet, the theme of which was the first arrival of the Salvationists in Bombay, by "Major" Tucker and his "Aide-de-Camp Captain Bullard," seemed to please the audience immensely; as also did Mrs. Tucker with the rendition of a song of her own composition. After several short addresses and testimonies had been given, "Major" Tucker presented two banners to the captain of the Poona division and to the village pioneers respectively. In the centre of the flag was a yellow square surrounded with a red margin. It was explained that the red represented the blood of Jesus; the blue, purity; and the yellow, glory. During this ceremony, a collection was made; and though we have not been informed of the actual amount obtained we can judge it was not paltry from the remarks of Capt. Paynter, "that the tambourines were heavy." Prayer concluded the meeting. During the three hours that the proceedings lasted the audience were very quiet and attentive. The heat cause by the gas was almost intolerable.

Monday, November 19.

—*Bombay Chronicle*: The peacefully disposed and more sensible amongst the population must indeed rejoice to think what a great blessing it is that this country is under the rule of that nation which has the good-sense, the will, and the power to check with a strong hand the inimical feelings of the fanatical members of the Hindoo and Mahomedan communities from breaking out into those most deplorable scenes which in ancient and modern times, and in India as well as other countries, have served to depopulate whole districts and lay waste whole tracts by fire and sword, to the eternal disgrace of their authors and the long-enduring miseries of human kind. All right-minded and benevolent persons must indeed concede that it is an inestimable blessing to the people of India that Great Britain rules the country, which but for her rule would be the frequent, if not unceasing scene of harrowing bloodshed and rapine, owing to the religious fanaticism of the two sects inhabiting the land. If for no other reason, for this one alone, all sensible and thoughtful Indian patriots have a strong motive to wish prosperity and permanence to that benign rule.

—Inspector Rennie, Constable Guider, and three native policemen were charged with assaulting three Borahs on the 14th August last, have been acquitted.

—*Bombay Cath. Examiner*: "The new palace of Justice at Brussels is certainly one of the largest buildings in the world. Its extent may be guessed from the fact that it covers an area of 26,000 square metres; which is more than that covered by St. Peter's at Rome. In point of architecture it exhibits almost every variety of style; the styles of Egypt and of the Renaissance, those of India and of Rome, the Byzantine, the Dutch, the Flemish, are all represented. Not even an Indian Government building of modern times serving the purpose of a Government office can afford such a variety.

This building cost two millions sterling.

—*Times of India*; Bengalore: I have never known the Cubbon Rooms to be so crowded as on Saturday last on the occosion of the Lutheran celebration. The spacious hall was densely packed with about seven hundred persons, including a large number of educated natives. The Lord Bishop of Madras, Dr. F. Gell, whose catholicity of views, and tolerance in Church matters are well known in India, occupied the chair, and gave a very impressive opening address, in which he pointed out the many great and valuable lessons which are to be learnt from Luther's life. The Rev. T. E. Slater, of the London Mission, delivered a very interesting lecture on the life of Martin Luther, which was well received, and the Rev. Baierlein, Lutheran, supplemented Mr. Slater's remarks with some additional facts regarding the great reformer. The Rev. J. Hudson, chairman of the Wesleyan Mission in Mysore, moved a vote of thanks to the Bishop for presiding, which was warmly seconded by the Rev. B. L. Rice, Superintendent of the London Mission. Altogether, the meeting was a pleasing spectacle of Christain evangelical unity.

The consumption of opium in British Burma is said to have increased fivefold within ten years, and the revenue from out-stills is trying to keep pace with it, the most notable increase being that of 86-55 per cent, in 1880-81. Formerly distilleries were treated as private industries, and were fostered to a certain extent by being allowed the monopoly of certain districts, but since then various changes have been attempted; and now the province is studded with out-stills. According to a Rangoon paper the liquor produced at these out-stills, which are all in the hands of Chinamen, is the quality of the first distillation by the English method, that is, without the fusil oil being eliminated, and on account of its cheapness and poisonous qualities, it is finding great favour among the lower classes of Burmese. The same authority remarks that officials take no note of these things in face of an increased revenue, but comfort themselves with the vision of a Viceroy blessing them in the words —"Well done, good and faithful servant, come up and take a seat in Council."

Tuesday, November 20.

—The *Times of India*, correspondent sends the following telegram from Calcutta: "A telegram received from Balipara through Kohabar, dated 18th inst., says:—no reinforcements have arrived. Great uneasiness prevails in the district. The Akas in the surrounding jungle are receiving information and supplies from the villagers. A manager of a garden, eight miles west of Balipara, reports that the Akas appeared there this morning. He writes for guns, ammunition and police. Ten police went to his assistance this evening, leaving 13 to hold the outpost. No officials are at present on the spot, and the planters are taking measures to defend their gardens."

—*Times of India*: The Chinese have discovered a shrewd method of nullifying the Exclusion Treaty. Two steamers have just arrived at San Francisco from Hongkong and Shanghai, with 188 Chinamen on board, having traders' and students' certificates, which under the treaty, entitle them to land in the United States. The Customs inspector, however, preceived that most of them were only common labourers. They were necessarily allowed to land. All had been carefully taught the proper answers to such questions as are commonly asked of boys eight years old. They hold college students' certificates, though they are unable to tell what college they have to attend. Among the new arrivals were several women, who were immediately claimed as wives by their resident countrymen. A large influx of Chinese is, in these circumstances, expected.

A Rangoon telegram, dated the 15th instant, says:—The mail steamer Chanda encountered a violent cyclone 100 miles west of the Alguada Reef Lighthouse, and had to alter her course to escape it.

At the instance of the Venerable the Archdeacon of Madras, who represented that the rules in connection with cemeteries at present in force are not clear and definite, the Govern-

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ment of India have been requested to revise those rules relating to the levy of fees and masonry graves and monuments in cemeteries throughout India.

Same: Sir Bartle Frere was present on the 26th ult. (St Crispin's Day) at Northampton, and laid the foundation-stone af a new church dedicated to the patron saint of shoemakers, and largely built by working men. Mrs. Magee was prevented from attending, owing to the illness of her husband. Addressing a large meeting in the Corn Exchange in the evening, Sir Bartle said that accounts given him from time to time when he visited England, that irreligion was making great progress, he now found not correct, but that Christianity, as preached by the Church, had gained an increasing hold upon the people.

—Same: Some interesting statistics have been prepared by a shipping journal at Marseilles, the *Semaphore*, as to the shipping trade of the world According to this return, Great Britain possesses 17,875 sailing vessels, with a total burden of 5,271,160 tons; the United States, 6,214 with a total burden of 2,000,218 tons; Norway, 4003, with a total burden of 1,366,941 tons; Italy, 3084, with a total burden of 915,019 tons; Germany. 2,614, with a total burden of 891,558 tons; Russia, 2,434, with a total burden of 452,316 tons; and France, 2,131, with a total burden of 468,272 tons. The countries which come next in order or importance are Sweden, Greece, Holland, Spain Austria-Hungary, Denmark, Portugal, Turkey and Belgium. Altogether, there are 48,704 sailing vessels, with a total burden of 13,647,377 tons, showing a diminution within the last five years of 959 vessels and of 455,723 tons burden. Twenty-nine nations are classed as owning steamers, Great Britain having more than half of the whole number and two-thirds of the total tonnage. The number of steamers is given as being 7,764, with a gross burden of 9,232,006 tons, and a net burden of 6,037,164 tons, Great Britain owning 4,649 with a net tonnage of 3,822,708; France comes second, with 458 steamers, of 444,265 tons, net; the United States third, with 422 steamers, of 374,314 tons net; and Germany fourth, with 420 steamers, of 345,103 tons net. Next in order of importance come Spain, Italy, Holland, Russia, Austria-Hungary, Norway, Sweeden, Greece, Egypt, Portugal, and Turkey. The increase in the number of steamers within the last five years has been 1,867, with 3.052.161 gross, and 2,015,295 net tonnage. Putting steamers and sailing vessels together, the total is 43.838, with a total burden, of close upon 23,000,000 tons.

—Same: A meeting of the general committee, composed of representatives from the Municipality, the Army, the Church, and various associations, was held at the Town Hall this evening (Nov 19th) to decide on the form of reception to be accorded to their Royal Highnesses the Duke and Duches of Connaught. Mr. H. L. Harrison was voted to the chair. After some discussion it was decided that an address enclosed in a suitable casket be presented to their Royal Highnesses. The public rejoicings are to take the form of a display of fireworks and an illumination in various parts of the town, the details of which were left to a working committee.

Wednesday, November 21.

—*Times of India*: The Italian Minister of Marine is actively engaged with arrangements for putting seven ships-of-war on the stocks, namely, two first-class frigates of the Italia type, but smaller, one torpedo ram, and four small swift cruisers, to be armed with torpedos and light cannon. The two first-class frigates are to be built at Castellaimare and Venice respectively, and are to be put on the stocks early in 1884, when the two now in work will be ready for launching. Eighteen torpedo boats of double the size of the present Italian first-class have been ordered by Signor Acton. They are to be able to carry sufficient coals for three voyages round the Mediterranean.

—Among the priests just arrived at Rome is a Swiss, who place a new crown of the Madonna of Lourdes at the feet of the Pope. The priest guarantees the efficacy of the water contained in it to all the believers who use it with faith and devotion. The crown consists of small balls made of indiarubber, filled with the water. If any of it be required the balls have to be punctured. The water dropping out and used internally is considered highly useful against malaria and a powerful tonic. Used externally it is a specific against skin diseases and scurvy. The water, according to the priest, has acquired these properties by the daily prayers of the faithful to the Madonna.

—The Duke and Duchess of Connaught will receive a most gratifying piece of intelligence, when their Royal Highnesses reach the shores of India this evening. Not only by the Prince and Princess, but by every one of her Majesty's loyal subjects, will Renter's short telegram regarding the Queen's health be read with the liveliest pleasure. We are told that an official notification has been issued, stating that her Majesty's health has considerably improved, and that her walking powers are in a large measure restored. It is exactly eight months since the Queen met with the accident at Windsor Castle which has prevented her from performing any of the more public of the ornamental functions of Royalty. In consequence of her Majesty's indisposition, which at one time appears to have given cause for some anxiety, increased work has necessarily devolved on the other members of the Royal Family, including the Duke of Connaught, who as the representative of the sovereign has ungrudgingly performed many ceremonies similar to the one at which he has consented to officiate to-morrow afternoon.

—The *Saturday Review* says:—Obviously the slums of London are at present mere nests of crime, and are capable of becoming centres of cholera. Some persons have even been heard to wish for a visit from cholera (which this summer has been near enough) that the public might be stirred to action. Even without actual pestilence the position is to the last degree shameful and dangerous. It is the duty of every one who realises the facts never to cease agitating (as without agitation nothing can be done) till the condemned houses are swept away, and till the uncondemned houses are condemned. Even then the task of reforming London poverty is only beginning. The poor themselves, it appears, object highly to State-aided emigration. They prefer to linger at the docks or among the decaying rabbits and the matchboxes in the hope that something vaguely magnificent will be done for them at home. Who can wonder that they have not the heart or pluck to emigrate as the middle classes do when they find England too small for them? Heart and pluck they can never acquire while their homes are poisonous, and while their education involves precocious acquaintance with recondite immorality. In the meantime, and before the question becomes a party question, private enterprise is doing what it can with too large a problem. And this private enterprise, whatever form it takes, whether that of a "Society for the Protection of Lodgers" or not, deserves support and approval. Lodgers may possibly be enabled to "strike" against the heartless speculators who live on them, and Coger's Rent may be left to him, desolate.

—Many doubts are expressed as to the possibility of the exhibition being ready for the opening ceremonies which are set down for the 4th of December. It would seem there is a lack of good management and the executive committee are without a strong working staff. This has led to many unfortunate complaints and to delay in forwarding the work. One of the novelties is to be a refrigerating room whose tempreture can be reduced to 55 degrees. It is suggerted that this experiment should prove of advantage to the Calcutta doctors.

Thrusday, November 22.

—The steamer *Cathay* with their Royal Highnesses the Duke and Duchess of Connaught on board arrived in harbor at 2 p. m. Yesterday. A deputation from Government immediately proceeded on board and was met at the top of the landing by the Duke. At 4 p. m. the Royal party left the steamer amidst cheers and a salute of 31 guns. The party landed at the Government Dockard at the same spot from whence eighty years ago the Duke of Wellington who was godfather to the Duke of Cannaught embarked after his eventful career in India. The party was met at the landing by H. E. the Governor and was introduced by him to prominent European and native gentlemen. The 4th King's own presented arms and the band played "God save the Queen. A choir formed by Mr Kabrajee of girls from Government and Parsee girl's schools, in their dresses of bright hue sang a Guzerati version of the National Anthem. At its conclusion the chairman of the Municipal Corporation read a letter of welcome to the Duke and Duchess of Connaught which was responded to in the following words.

Gentlemen,—I thank you most sincerely for the cordial words of welcome which you have just read to me. I am deeply touched by the very kind and loyal way in which you receive me and the Duchess of Connaught here to-day.

It is with great satisfaction that I look forward to a lengthened sojourn in this vast and important portion of her Majesy's dominions. I feel assured that the experience which I hope to derive from my command in India will be of the greatest use to me, and I look forward to a closer acquaintance with the inhabitants of this great empire, and especially with those who form so large a portion of her Majesty's Indian army.

It is most interesting to me that I should land at the very spot where some eighty years ago my illustrious godfather, the Duke of Wellington, took his departure from this country after his great military successes. I am especially pleased to think that I am accompanied to India by the Duchess of Connaught, who is the first princess of the Royal family of England that has ever visited your shores. She is deeply sensible of the kind words used by you in reference to her.

I know that it will afford the greatest gratification to her Majesty to know how genuine has been the reception given to her son by her Indian subjects.

These words were heartily cheered and the Duke and Duchess with two members of the Royal suit took their seats in a Government House barouche drawn by four bay horses and under escort of mounted police under the command of Sir Frank Souter and followed by a detachment of the Governor's Body guard. they proceeded through the densely crowded streets. The military and volunteers lined the roads from the Dock to the Money school. The Royal party were heartily cheered all along their route in both European and native portions of the city. Their route led along Parel road and ended at the Government House where they were received by H. E. the Governor and Miss Fergusson.

—*Bombay Gazette.* Some consternation was caused on board Her Majesty's ship Royal Albert, lying in Devonport harbour, by the discovery that she was gradually settling down, and had 10ft. of water in her hold. Two floating fire-engines were sent alongside, and after pumping for some time she was cleared. The cause was then discovered to be not a leak, as was at first supposed, but a cock attached to one of the engines, which had been left open, letting in the sea. An inquiry has been ordered.

—Births and Deaths in Bombay.—The total number of deaths registered during the week ended on Tuesday, 20th November, was 369, being 4 less than in the previous week, 62 less than the week ending 21st November, 1882, and 69 less than the mean of the corresponding period in the preceding five years. During the week 337 births were reported in the different districts of the city. The rate of mortality per, 1,000 of the population per annum was 22·33 calculated on the increase of population since 1881. There were 71 deaths from remittent fever, 13 less than in the previous week, and 5 less than in the same period last year. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were last week 50, 16, and 8 respectively, as compared with 68, 24 and 10 in the same time last year. There were, no deaths from cholera last week.

—*Times of India*; The health returns show that another week has passed without a single death from cholera occurring in the whole of Bombay. The reports from the mofussil also continue to be satisfactory. Cholera now exists only slightly in a few scattered places in this presidency.

—Same: General Prince Von Witgenstein was sent on a mission, toward the end of last month, to Bokhara, to present, on the part of the Czar, a sword of honour to the Ameer's son, on the occasion of that prince being recognized as heir to the throne. The Ameer's eldest son is a refugee in Peshawur.

—Same: Professor Monier Williams, C.I.E., has been invited to visit India this winter by his Excellency the Viceroy. He goes direct to Government House, Calcutta, by the Ancona, which left London yesterday, and will stay at Bombay on his way back to Europe. His main object will be to consult with the Indian subscribers to the Oxford Indian Institute as to the best method of utilizing the Institute (the opening of which will take place early in June 1884) for the good of India. He also wishes to collect information to enable him to complete the second part of his work on the religions of India, first part of which is now being published by Mr. Murray, Albemarle Street, London.

—Same: The disaster in the Soudan, is we fear, only the precursor of still more serious misfortune. The news of the defeat of the Egyptian force and the death of Commander Moncrieff is followed by very sinister rumours as to the position of General Hicks. Although these rumours are still unconfirmed, we know for certain, from our last Egyptian advices, that even a fortnight since the best authorities thought that the Egyptian army had gone too far from their base and ran a great risk of their communication being cut. The fact is that the whole of the Soudan, from the First Cataract to the Equator, from Darfur to the Red Sea, hates Egyptian rule. It only means to the Soudanese extortion by the taxgatherer and the harrying of women and children for the army and the slave market. The rule of the last few years has been better. The drain for the army has been stopped, and the slave-dealers forced to act in secret. But the people are embittered and long for freedom. The territory financially shows a steady annual deficit. For some time the balance on the wrong side was only £100,000 a year. It is now much more. There is half a million of arrears, and this war if continued on the scale necessary for success will require a loan of one or two millions. The civilization of Central Africa is a noble object, but Egypt is not the country to accomplish it. Her best plan is to relinquish all claim and leave the people to their old condition, which was certainly better than the present. The only country that could open out these vast regions is England. Her traders would do more in ten years than Egypt has done in fifty. Egypt's only safe course is to retire, unless England, joins heartily in the contest.

Friday, November 23.

—Yesterday afternoon the Duke of Connaught laid the foundation-stone of the Cama Hospital for Women and Children. Near the stone, a pavilion had been erected and in front were seats for invited guests. Outside the enclosure a large and enthusiastic crowd ready to cheer at every opportunity were assembled. The ceremony consisted of an address read by Mr. K. R. Cama in behalf of his uncle Mr. Pestonjee Hormusjee Cama the founder of the hospital, stating the object of the building to be erected. The Duke then replied stating the pleasure it afforded him, that his first public act in India should be performed on behalf of so excellent an object, one which her Majesty the Empress will most highly approve of, and which is in accordance with the sympathies of the Royal Family. A prayer was then read by the Rev. F. L. Sharpin the senior chaplain, and the inscription on the stone by Khan Bahadoor M. C. Murzban the designer of the hospital. The Duke was presented with a silver trowel with which he formally laid the stone, and striking it with an ivory mallet declared the stone well and truly laid. H. E. the Governor then thanked the Duke and Duchess for performing this ceremony on behalf of the Government and the public. The Duke replied in the following words: "I thank your Excellency for the words you have so kindly addressed me, and I do so the more willingly, as it gives me an opportunity of expressing in the name of the Duchess and myself how very deeply we have felt the loyalty and the affection that have been shown to us by all the inhabitants of Bombay. It would be a gratification to her Majesty to know that the words which I used in answer to the address yesterday have been most adequately proved, and I can assure you all, that there is no part of her Majesty's dominion in which she takes a deeper interest than she does for her subjects in the Indian Empire. (Cheers.) I am especially grateful to your Excellency, and the Government of Bombay, and to the inhabitants generally, for the manner in which they have greated the Duchess and myself on our landing on your schores, and I can assure you most candidly that as long as we live the heartiness and warmth of our reception here will never be effaced from our memory." (Loud cheers.) The Royal party then drove through the fair on the *maidan* and thence to the Secretariat where for an half an hour they witnessed the fire works. Many public and private buildings were illuminated making a brilliant spectacle. An immense crowed of people assembled to witness the fireworks, and thronged the fair which also was brilliantly lighted by oil lamps and electricity.

—*Bombay Gazette.* The Egyptian Government are sending ten young Egyptians to Europe for the purpose of study. Six of these will go to France to study law, and four to England, where they will be instructed in the various branches of engineering science. One is to devote himself to the study of railways and steamers in all their details, and another to telegraphy.

—*Times of India*: M. de Lesseps, speaking at a meeting held at Newcastle yesterday, promised the speedy abolition of the sur-tax on steamers passing through the Suez Canal, and also of the pilotage-dues. He further promised a reduction of the transit dues and the establishment of an office of the company in London, together with an increased English representation on the board of directors. He also suggested the formation of an English Consultative Committee for the purpose of giving advice to the board. The proposals of M. de Lesseps were favourably received by the meeting.

—Ramabai, the Sanskrit poetess, spent several days at Oxford last week, says the *Athenæum* of the 3rd inst. She was the guest of Prof. Max Müller. The extraordinary power of her memory, and the fluency and correctness with which she speaks Sanskrit, and composes extempore Sanskrit poetry in the most difficult metres, surprised all who saw her. Pandit Shyamaji Krishnavarma, Mr. Visvas of Calcutta, the Rev. C. Bellairs, lately of Bombay, and others had been invited to meet Ramabai. She is probably the first learned Brahmani who has crossed the ocean. She traces her descent from the old Vedic family of Sandilya.

—There is, it appears, after all to be an appeal against the dicision of Mr. Justice Norris in the Calcutta Defamation Case. The *Indian Daily News* says:—We understand that on the re-opening of the High Court after the long vacation, Miss Mary Pigot, the plaintiff in the notorious Pigot-Hastie case, will prefer an appeal against the decision of the Hon. Justice Norris, and that under consent of her former attorney, Mr. A. St. John Carruthers, Miss Pigot has appointed Messrs. Sen and Co. (Baboo Norrendro Nath Sen) as her attorneys to conduct the appeal case. Mr. Pugh has been specially retained on behalf of the lady appellant, together with other able counsel.

—The forebodings we expressed yesterday have, we regret to say, already been realized. The army of General Hicks in the Soudan has been destroyed. The last letter we received direct from our correspondent with the army was dated 12th September, and communications have been pretty well interrupted ever since. The Egyptian army, then marching forward, consisted of 7,000 men and 5,000 camels, but they were to be joined at Duem by 3,000 more. Thus the force under General Hicks and Colonel Farquhar, his Chief of the Staff, late of the Coldstream Guards, and six or seven other British officers must have been 10,000 strong. The Madhi's force when we last heard them of were estimated at from 30,000 to 35,000 men. But they were probably largely augmented at the time of the disaster. * * * It seems probable, that the Egyptian army, 10,000 strong, has been destroyed piece-meal partly from want of water, but chiefly from the attacks of 30,000 or 40,000. Arabs who harassed them as they marched. We fear that when the details become known, the catastrophe will prove to be one of the most terrible in the annals of semi-barbaric warfare. We shall look forward anxiously for any further information concerning the safety of the English officers engaged, for all our military readers will remember that General Hicks was himself an officer of the Bombay Army, and only retired three or four years since.

Selections.

THE MONUMENT GERMANIA.

On Friday last took place, amid great ceremony, the unveiling of the colossal statue, "Germania," at Niederwald, on the banks of the Rhine. This monument has been erected to commemorate the victory of Germany over France in 1870–1, and the consequent re-establishment of the German Empire, which was extinguished by the great Napoleon in 1806, after having existed nearly a thousand years as the "Holy Roman German Empire." It is estimated that from two hundred and fifty to three hundred thousand people had gathered on the neigboring banks of the Rhine to participate in this great national festival occasion. The venerable Emperor William was present and all the reigning German sovereigns, the princes of the royal houses, the surviving generals of the late war and an endless number of dignitaries of state from the various countries of the Empire. Everything that could be devised was done to add to the imposing nature of the ceremonies. Salutes were fired, processions and reviews were held, long lines of steamers in gala decoration paraded the Rhine, and the cities, castles and villas along the river were brilliantly illuminated at night.

The national spirit was poured out in the

utmost expression of jubilee as the symbol of the revival of the great Empire, now gloriously completed, was to be formally unveiled and shown to the world.

This colossal mouument is the masterpiece of the distinguished sculptor, Professor Schilling, of Dresden. It stands upon a rocky eminence, a spur of the Niederwald mountains, opposite the ancient and romantic city of Bingen. The lofty pedestal has been completed for several years and has attracted the eyes of travelers and tourists up and down this classic river. A broad carriage way has been constructed around the mouument. On a cliff near by a guard house has been erected, which will be occupied by veterans of the late war. A broad flight of steps leads to the base of the monument. To the left, flanking the pedestal, is a sturdy and robust figure representing Mars, the God of War. In his right hand he holds a sword ready to strike; in the left is a trumpet, to sound the war cry. To the left is a figure symbolizing Peace, in the from of a vigorous youth full of joyful tranquility, holding an olive branch in one hand and a cornucopia in the other. Between these figures, in front of the immense base upon which the figure of Germania stands, is a large plate in bas-relief, giving the history of the Franco-German war, beneath which are engraved all the verses of the song, "Die Wacht am Rhein," which gave the type of the monument itself. In the center of this great relief is represented on horseback the Emperer Willam, surrounded by all the German princes who took part in the war. The Emperor has passed through a lofty portal which is decorated with the flags of all the states of the new Empire. In the foreground, on both sides, are seen the leaders of the German army with their chiefs of staff. In the background are the leaders of the various divisions of the army, with squads of all the branches of service. At one side of the Emperor rides Prince Bismarck, the great Chancellor. On the other side is General Von Moltke, the Commander-in-chief of the army. Under this immense relief is a colossal group representing "Father Rhine" handing to the youthful maiden, the Moselle, the horn on which to sound the war-cry, in case of threatened danger.

The hight of the central figure, the Germania, from the foot to the tip of the upraised hand, is forty-seven feet. The thumb measures five inches in diameter. It takes both hands of a full grown person to span the little finger of the figure. The nose is a foot in length The whole statue weighs three hundred and fifty tons of bronze.

The Germania stands as if just risen from her huge throne, the arms of which are the heads of two enormous eagles, representing the double eagles of the old Roman German Empire. The bodies of these eagles form the back of the chair. The head of the Germania is turned to the left, as if watching the Rhine.

A laurel wreath adorns her brow. The long flowing hair waves in the breeze. A crown held in the upraised right hand is covered with laurel. With the left hand she leans lightly upon the sword which won the victory. A cuirass decorated with the imperial eagle shields her breast and displays at the shoulders a loose shirt of mail. This work of mail, with its various stitching, which rests loosely and softly on the arm, is certainly a wonderfully fine specimen of this kind of work. Falling in luxurious folds, fastened with a iron-headed belt, the massive figure is enveloped in drapery while embroidered doves, stags, eagles and precious stones decorate the imperial mantle.

The Germania was cast at Muller's famous Erz Giesserei, at Munich. The Rhine-Moselle group was cast at Dresden. The flags of the States of Germany was cast at Lauschhammer, where were also cast the two smaller plates portraying the soldier's departure from home and his return after the war.

The statue of Mars was erected by voluntary contributions of the many associations of veterans. The statue of Peace was given by students of the universities and the schools of fine arts. The great relief at the base was given by the numerous muscical societies of Germany.

The composition of the entire monument is spoken of as being exceedingly effective from the artistic point of view. It is indeed claimed by German critics to be by far the most meritorious, artistic sculpturage monument in existence.

A striking example has been furnished of the reflex action of monumental works upon political history in the irritation produced upon the French people by the unveiling of this statue. The visit of King Alfonzo, of Spain, to Paris, immediately after this event, furnished the occasion for such an outbreak of animosity as may seriously affect the future relations of the two countries. Much more than the complimentary courtesy of giving to the young king the colonelcy of a regiment of hussars, did the unveiling of this great colossal statue excite the animosity of the French. It has been recognized from all ages that the incorporation of national sentiment in the form of an artistic conception in a great monument is one of the most effective means of strengthening such sentiment in the minds of the people. Art is powerful for good as for harm. This power should be consecrated to high and noble uses, for it will surely be utilized for ignoble and unworthy purposes.—*(N. C. Adv.)*

EVENTS IN MADAGASCAR.

(From the *Christian.*)

Dear Friends,—Since I last wrote to you a sad calamity has overtaken Madagascar in the death of the late Queen Ranavalomanjaka II., the first Christian Queen of Madagascar, who was called to her rest and her reward on the morning of Friday, July 13. I cannot enter on the subject of the virtues of the late Queen, or the good she has done to this land during her reign of fifteen years; suffice to say that a better Queen has seldom sat on a throne, and a better never reigned in Madagascar. She is mourned by the people with the sincerest sorrow, and her memory will long be fresh in their minds.

The late Queen has been succeeded by her niece, who we have every reason to believe is also a Christian. She has taken the name of Ranavalomanjaka III. She has had a fair education, having been for some years a pupil in the Friends' Girls' School, and afterwards in the L. M. S. High School for Girls. In the short speech which she made to her people when she was brought forth and shown to them as their new Queen, she said her mother (that is the late Queen) had been a Christian and had rested her kingdom on God, and she was also a Christian and meant to do the same. So that we have all here the greatest cause for thankfulness. God has taken away one good Queen, but he has raised up another, who we hope and fully expect will prove herself to be a worthy successor to her who has fallen asleep in Jesus.

When I last wrote you, I sent you the substance of the infamous ultimatum which had been sent by the French Admiral and Consul at Tamatave to the Malagasy Government. I am glad to be able to send you a copy of a translation of said ultimatum, and also the reply of the Malagasy Government to it. We here do not believe that the facts of the case are known at the English Foreign Office, or they would take a very different view of the case from what they do. It was the policy of him who ought to have sent the facts to suppress them and to play into the hands of the enemies of the Malagasy people.

The French are still in possession of Tamatave, and we hear that great numbers are dying of starvation, and many of them British subjects, Creoles from Mauritius, who have no means of returning there, and so the poor things must remain there only to die, as the outcome of the action of the French. Their native wives and children were placed on Pine Island, in the Bay of Tamatave, where they have nearly all died of starvation it is said. We up here have still a small supply of English stores, but flour is already 10d. a pound, and sugar 1s. 6d.

The congregations of the nine city churches here in the capital meet together every Thursday afternoon for united prayer for their native land, and the Y. M. C. A. meet in the Friends' school-room for the same purpose every Saturday morning.

We are often very sad here thinking of the sufferings of our poor people, and wondering what will be the end of all this unrighteous conduct. A piece of more barefaced highway robbery was never perpetrated, for the French have no more right to a foot of Madagascar than you have, but they have plainly said to the Malagasy, "Your land or your lives," and the Malagasy to a man say they prefer dying for their native land to living only to be French slaves. Hence, as I said before, it must be a war of annihilation, unless God in his goodness raise up friends for poor Madagascar. Our work in the country is almost practically at a stand-still, and we fear it must remain so until this sad business is settled.

Yours sincerely,
T. T. Matthews.

Antananarivo, Madagascar,
August 3.

DOES CONVERSION CONVERT?

BY DANIEL WISE, D. D.

In a recent issue of the *Popular Science Monthly* the following statement of what may not unfitly be called a gospel of hopelessness is ingeniously woven into an otherwise sensible paper on insanity:

"A distinguished English physician has said that if there be any thing in this world that is immutable it is character. We meet with illustrations of the truth of this assertion almost every day. Conversion is believed by many excellent church people to work a complete change for the better in a man's moral nature. But has any one ever seen a mean, close-fisted, narrow-minded man become, in consequence of conversion, liberal and generous? I trow not."

The paper from which this audacious assertion is taken is evidently the production of an educated man. It cannot therefore be regarded as the utterance of ignorance. Its writer must have had abundant opportunity to study the characters of men and to judge whether they are or are not "completely changed for the better" by "conversion." He affirms that they are not. His affirmation is universal, making no exception. He supports it by an appeal to every man's observation, challenging "any one" to produce a solitary example of a character completely changed for the better. The effrontery of this challenge is something marvelous in the face of the history of the Christian Church and of the palpable fact that no Christian community is without numbers of men and women whose characters and lives have been wonderfully transformed through the grace given them in conversion. To what then, if not to ignorance, shall we attribute this writer's bold assertion?

Is it not a fruit of that mental blindness which is one of the most remarkable of the effects wrought by unbelief? As faith quickens one's moral perceptions and broadens the vision of one's intellect, so unbelief, when it grows into a determined rejection of divine truth, throws a film over one's moral eye which perverts the moral judgment. It also breeds a hatred of religious truth and of piety, which exhales a mist that darkens the intellect. This is most assuredly the view of Him who knows what is in man. Peter, speaking of a man in

this state says "he is blind and cannot see afar off;' or, as the marginal note of the revised version makes this latter clause, "closing his eyes." Paul in like manner declares the effect of unbelief to be a blinding of the mind which causes the Gospel and its effects to appear as things hidden beneath a vail. Accepting this apostolic theory a Christian man cannot well refuse a sigh of pity for the unhappy man who can not see the image of God in converted men True, his blindness is self caused. He has put out his own eyes. Nevertheless he is still as really an object of pity as a man who by some foolish act of his own has destroyed his natural eyes because his blindness is misery.

It is not unlikely that if one could question this writer he would attempt to justify his assumption by pointing to some Christian professors of whom it may be too truly said "their lives are not as good as their book" —the Bible. They do not illustrate the power of God's converting grace by refraining from popular and profitable sins and by lives of unspotted purity. But do such admitted, though lamented, facts prove anything but the guilty neglect of some to use that grace which has transformed unnumbered sinners into devoted saints? Grace is not irresistible force. Its mission is to operate, not on automatons, but on men endowed with moral freedom. It persuades, not compels; it helps not those who reject but those who seek it. It works, not against obstinate wills, but with those that accept its aid and co-operate with its gentle influences. It is a spiritual and moral force, accomplishing spiritual and moral results in the hearts and lives of creatures whose glory it is to be endowed with freedom of choice. To impeach it effectually an unbeliever must prove that it does not change for the better those who co-operate with it. Before he can do that he must annihilate the experience of millions of souls, living and departed.

This unbelieving writer has prefixed a sentiment to his assumption that conversion does not convert, which still further illustrates the superficial and slipshod methods of his class. He asserts without explanation or much qualification that character is immutable; as if he wished his theory of the inefficacy of "conversions" to appear as if based on an absolute fact. But is character immutable? That it tends to fixity, owing to the power of long established habits to bind the will as with gyves of brass, is no doubt as true as it is fearful in its bearing on human destiny. It is also true that temperaments which originate in the physical constitution are so persistent that they adhere to the individual, subject only to modifications from childhood to hoary age. But temperament is not moral character. Equally true it is that the selfishness common to all tends with greater or less special force to different vices in different individuals. But when character is conceived of as a term standing for the sum of one's moral qualities, and particularly of the relation in which conscience stands to one's will, it is not only not immutable but pre-eminently changeable. In this sense it is more a growth than an endowment. It is influenced, especially in youth, by every thing that touches it. It changes as this or that affection gets possession of the heart. The dissipated young men wedded to a noble minded woman often becomes steady and moral; the frivolous wife by becoming a mother is not unfrequently changed into a grave and home-loving matron; the man who when poor is humble and liberal is often changed into a proud, covetous devotee of the world when riches flow into his coffers. Then instead of immutability we find uncertainty associated with human character until long voluntary immersion in evil dyes the soul black apparently, though not certainly, beyond regeneration.

There is therefore nothing in the nature of character even to suggest the impossibility of its complete moral transformation. On the contrary, its relation to the affection is *primâ facie* evidence that it may be so changed. Give it a dominant affection for a pure object and it naturally, necessarily repudiates whatever is hostile to that object. And this is what is done in conversion. Christ is taken into the heart by faith; is loved as a Savior; followed as a teacher; obeyed as a master. Before his in dwelling presence all hostile affections flee. Whatever he forbids is forsaken. What he requires is done. What he loves is loved, and in that love his pure image lives and impresses itself on the character.

O glorious transformation! That elegant writer, Lactantius, describes it in glowing terms, saying triumphantly: "Give me a man that is passionate, a slanderer, one that is headstrong and unmanageable; with a very few of the words of God I will make him quiet as a lamb. Give me a covetous, avaricious or close-handed person; I will presently make him liberal and oblige him to give away his money in large quantities with his own hands. Give me one that is afraid of pain or death; he shall in a very little time despise crosses, flames and even Phalaris's bull. Show me a lustful person, an adulterer, a debaucher; you shall presently see him sober, chaste and temperate."

The best and most effective reply to the bold assertions of unbelievers is purity of character in the individual Christian. His pure life is unanswerable proof that conversion does convert.—(*N. Chr. Adv.*)

GOD'S FATHERLY DISCIPLINE.

BY THEODORE L. CUYLER, D.D.

It is exceedingly important that we should have right views and right feelings about our Heavenly Father. We are only his children, with all the limitations of childhood. A Galileo, in God's sight, is but a child, playing with a telescope; a Shakespeare is a gifted child painting pictures of Nature and humanity; a Luther is an eager child studying his great Bible lesson. That our Father in Heaven treats us as children is one of the clearest truths in his Word; and we ought to recognize it just as clearly in all his providential dealings.

If this be our actual relation to God, it is vitally important to our happiness and our spiritual growth that we have both a filial conception of him and a filial faith that he will always do what is exactly right. Do we all have this just conception and this implicit confidence? Are we not too often tempted into a secret distrust of his absolute fairness, justice and loving-kindness? Do we not often feel as if God has been hard with us, and has not done unto us what was, in our judgment, absolutely kind and right? Have we ever been as perfectly willing to bless God when he was taking away from us, as when he was giving to us? I fear not. I fear that we too often insist on being the undisputed owners and sovereigns of whatever he has intrusted to us; we claim all these things in fee simple, and write on them, "*mine;* my property, my family, my life." When we lose what we thus claim as personal possessions we are wounded, and weep bitterly, and gnash our teeth at God as a hard-hearted tyrant; and we do this to the utter wreck of our filial confidence in a Father who actually loves us better than we can love ourselves.

Now here was the beauty and the blessedness of Job's discovery. He discovered that God had a perfect right to "take away," because he only took what was his own. He recognized the fact that God was the sovereign possessor of every inch of those pasture-fields, and every sheep and ox in the herbs and of every child in that house whose "four corners" had been laid low by the hurricane. Job does not even say, the Lord gave, and the Sabeans and the Chaldeans and the tempest have swept it all away; his sagacious and sublime exclamation is: "The Lord gave and the Lord hath taken away; *blessed be the name of the Lord!*" This noble utterance of the suffering patriarch throws an electric light on the great practical question of God's fatherly discipline, which shines clear on to us through the centuries.

This loving discipline has several purposes; and one of them is *correction.* Who knows our faults as well as our all-wise Father? It is a reasonable supposition that before the infinite mind of God there rises a complete and beautiful ideal of what his earthly child might be, and what he will yet be in the perfected estate of Heaven. He so deals with us as to bring us nearer to that divine ideal. Before the mind of my friend Palmer there arose a certain conception of "Faith kneeling before the Cross"; and he aimed to realize that conception in marble. With patient toil he applies the chisel to every false line that his artist-eye detects in the statue; no touch too trivial, if it cuts away the slightest blemish. So our Heavenly Father employs the chisel of correction; and many of us know to our sorrow that he cuts deeply, and sometimes cuts to the quick. He is a weak and worthless parent indeed, who imitates poor Eli, and never corrects the vices of his son. Can we suppose that our loving Father will ever commit so wanton a wrong as to spare his chastising rod, and thus spoil his earthly child, for all the highest purposes of being? The bare thought is an insult. If we had more of the spirit of Job, and knew what was for our good, we would rather say: Father, stay not thy hand, cut where thou wilt; smite as thou wilt; prune away what thou wilt; perfect thine image in us, and make us meet for the inheritance of of glory! "Happy is the man whom God correcteth; therefore, despise not thou the chastening of the Almighty." It is a blessed thought that, when our Heavenly Father applies the knife, he hath the skill to cut the diseased spot; when he prunes, he knows just what limb to lop off. It looks like a ruthless process to put a plow through a velvet greensward; but the farmer foresees the springing blades, and that within a few months the torn soil will laugh with a golden harvest. Why should you and I cry out in angry remonstrance when God puts the colter through the subsoil of our selfishness? Afterward this torn soul may yield the plentiful fruits of the spirit. Deep plowing makes holy harvests. Ah! brethren, there are bitter mercies as well as sweet mercies; but they are all mercies, whether given to us in wine or given in wormwood.

2. A second purpose of God's discipline is *prevention.* His absolute foreknowledge beholds every possible contingency, and foresees not only what you and I will be, but also what we *might* be under other circumstances. It is against this preventive discipline of love that our ignorance often rebels most violently. Because we cannot see just what God is saving us *from,* we vent our foolish reproaches; if we could see this we would often kneel down and thank God for certain trials as the richest of his mercies That commercial calamity which swept away the fortune was sent because God foresaw that prosperity would work spiritual bankruptcy. When he lowered another into a vale of humiliation it was to preserve his child from the dizziness which pride was bringing on; and when he laid another Christian's idol in the tomb it was God's last inevitable protest against a worship that was perilous to both the living and the departed. From the "evil to come" God spares the living as often as the dead. When we reach Heaven we will wonder at and adore the chastening hand that often warded us away from many an unsuspected pitfall and many an unseen precipice.

3 We need hardly remind our readers how often our Heavenly Father employs his discipline for the development of character, and for the perfecting of graces. A boy reared up in luxury and indolence becomes mere pulp. God often lays heavy burdens upon us, which

he could easily spare us as far as his power is concerned; but these loads are required to give us spiritual sinew. He makes the back equal to the burden. God might keep us, if he would, out of many a heated furnace of affliction. But he is a refiner; and hot furnaces often make bright Christians. They tell us that, when a silversmith is engaged in purifying his metal, he keeps a close eye on the molten silver. He is sure that the process is perfected when he can see his own face in the heated metal as in a mirror. So when our heavenly Purifier can see his own image in the chastened soul he is satisfied. The trial has wrought its blessed purpose; the affliction which was not joyous but grievous is working out its exceeding weight of glory.

4. God disciplines us often for the good of others. Parents are subjected to a certain regimen for the benefit of their children. More than one pastor has been tried in the fire for the profit of his flock. "Six weeks of painful, dangerous sickness did more for me than six months in a theological seminary" said a sagacious minister. That model minister in Rome wrote to his son Timothy: "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus."

These lines for these columns are penned on the anniversary day of the sorest sorrow that ever "smote the four corners" of my own home. But I have found that the tearful path that leads to Greenwood may also lead to God! He who gave and he took away can keep the treasure in her Father's House.

"His will be done! His will be done!
Who gave and took away His own,
In the far-land to shine and sing
Before the Beautiful, the King!
I cannot bring her back, nor she
For any calling come to me;
The bond the angel Death did sign,
God sealed. Now mine is *Thine*."

BROOKLYN, N. Y.—(*Independent.*)

TELEGRAPHIC NEWS.

Paris, November 15th: The object of Marquis Tseng's return here is to pay his respects to M. Ferry, on the latter assuming the duties of the Minister for Foreign Affairs.—No fresh instructions have been received by Marquis Tseng from the Chinese Government.

St. Petersburg 15th: The recent difficulty between Russia and Bulgaria has been arranged. The War Minister in Bulgaria is to be a Russian, but he will not interfere with the internal affairs of the Principality.

Aden, 15*th*: T. R. H. the Duke and Duchess of Connaught and their party left here for Bombay at 5 o'clock this evening. The party consists of Lord and Lady Downe, Sir Maurice Fitzgerald, Colonel Keith Fraser, and Doctor Scott.

London, 16*th*: News has been received that the French have bombarded Foule Point on the north-west coast of Madagascar.—M. de Lesseps, speaking at a banquet at Liverpool last night, reiterated his anxiety for a fair settlement of the questions at issue in connection with the second Suez Canal.

Shanghai, 17*th*: The Chinese Government is calling for twenty thousand volunteers in case of war being declared with France. Foreigners here are becoming uneasy at the aspect of affairs.

Cairo, 17*th*: The Egyptian Government has presented a note to the British Government, claiming a voice in the proposed modifications in connection with the Suez Canal. A syndicate of bankers in Egypt have offered to supply the necessary capital if the Egyptian Government will undertake to construct a second Suez Canal.

London, 17*th*: A despatch has been published, dated October 9, from Sir Evelyn Baring to Earl Granville, in which the former expresses his conviction that the moral effect of a British force of three thousand men and six guns at Alexandria, or even a much smaller force, would be amply sufficient to maintain order in Egypt.—The British Government, on receipt of the above despatch, ordered thereupon a reduction of troops.—The newspaper polemics between France and Germany have been renewed. The papers of the latter are assuming a threatening tone.—The *Daily News* publishes a paragraph this morning, stating that the Right Hon. Sir Henry Brand (the Speaker of the House of Commons) will resign at the commencement of the next session.

Berlin, 17*th*: The Imperial Prince started for Spain to-day.

London 18*th*: M. Lesseps is now on a visit to Manchester. He received a very cordial reception at Liverpool during his recent stay there, and in the course of his various speeches he promised a reduction in the Suez Canal dues, and generally increased accommodation. He also stated that he is preparing a plan for widening the bottom of the Canal to 42 metres.—Mr. O'Shaughnessy, M. P. for Limerick, having accepted office, Mr. Macmahon, the Home Rule candidate, has been elected in his place, defeating Mr. Spaight, the Conservative candidate, by a large majority.

Paris, 18*th*: At an interview with a reporter to-day, Marquis Tseng explicity declared that if the French make an attack upon Bacninh, the Chinese Government will consider it a *casus belli*.—A brigade of Zouaves and Chasseurs d'Afriqno are to be sent to Tonquin.

Belgrade, 18*th*: The trial of the rebels has commenced, and three of the leaders have been sentenced to death.

Constantinople, 18*th*: Savfet Pasha, is dead.

Cairo, 18*th*: Some hill tribes on November 6th attacked and routed forty-five miles south of Suakim an Egyptian reinforcement *en route* to the Soudan. Consul Moncrieff and 486 men were killed, fourteen making their escape to Suakim, which the hill tribes attacked. The attack was, however, repulsed, but a fresh attack is imminent, and the population are taking to flight.

London, 19*th*: The report of the defeat of an Egyptian force is confirmed.—The Consul of Suakim, Commander L. N. Moncrieff, R. N., was killed, and it is reported that five hundred Egyptian soldiers were annihilated.—The assailants besieged and attacked Suakim, but were repulsed. The inhabitants, however, fearing a renewed attack, are fleeing to Jeddah.

Genoa, 19*th*: The Imperial Prince of Germany has arrived here on his way to Spain, and will sail to-day for Valencia, escorted by a German squadron.

Cairo, 19*th*: The Egyptian Government have decided to send a force composed of Bashi-Bazouks and black troops to protect Suakim. Rumours are current that General Hicks is short of provisions, and that he is surrounded by the enemy in the Soudan. No information, however, on the subject has been received by the Egyptian Government.

Paris, 19*th*: M. Challemel-Lacour has finally resigned the post of Minister for Foreign Affairs, and M. Ferry has been appointed in his place. It is reported that negotiations have been resumed with Marquis Tseng. Nine hundred French troops sailed to-day for Tongking.

London, 20*th*: It is officially announced that the health of Her Majesty the Queen Empress has considerably improved, and that her walking powers are in a large measure restored.

London, 21*st*: The Fenian, Poole, has been sentenced to death at Dublin for the murder of the Fenian Kenny on snspicion of the latter giving information to the police.—Admiral Dowell succeeds Admiral Willes as Commander of the British Naval Squadron in Chinese waters.— OBITUARY.— Sir Williams Siemens and Lord Overstone.

Cairo, 22*nd*: The Army of General Hicks in the Soudan has been destroyed.—Further particulars regarding the annihilation of the army of General Hicks in the Soudan state that the battle between them and the enemy lasted three days (from November 3rd to November 5th) and that only one man belonging to the force of General Hicks escaped.

London, 22*nd*: The *Daily Telegraph* of this morning publishes a telegram stating that Marquis Tseng has declared to the French Government that an attack upon Becninh would be considered by the Chinese Government as a *casus belli*. In the mean while orders have been given to Admiral Courbet to proceed with the attack.—News from Central Africa states that Mr. de Brazza has arrived at Stanleypool.—Difficulties in connection with the appearance of Mr. Stanley, and a conflict between the two parties is expected.—Mr. T. C. Cobbold, M. P. for Ipswich is dead.

Aden, 22*nd*: The P. & O. Co.'s s.s Hydaspes, with the English mails of the 10th instant, left here for Bombay at 9 a.m. to-day.

PASSENGERS SAILED.

P and O Str *Mirzapore*:

For London—Mr and Mrs Harrington and infant, Mrs Cochrane and child, Mr A L Bridge, Lieut Col and Mrs J M McNeile and two children, Rev J E Payne, Mr H R Butts, Mrs Saunders, child and infant, Mr C B Irwin, Miss Lynch, Lieut Col and Mrs Wooldridge, Mr A Hallah, Mr J Macfadyen, Mr Callecott, Mr Eduljee Pestonjee, Mr C Murray, Mr S Garrett, Mr G Taylor, Mrs Kelly and 4 children, Miss Craig, Miss Stephen, Mr Aitchison, Mr and Mrs Traill and 4 children, Lieut D Hughes, Mr D Ballock, Mr E D Peters, and Mr T M Peters.

For Brindisi—Mr R B Ronald.

For Venice—Mrs Hunter, Mr H Payne, Miss Payne, Mr G Tyson, Mr Skilliter, Mr J A Cameron, Mr W P Alexander, and Mr R Gilbert.

For Suez—Lord and Lady Wenlock.

PASSENGERS ARRIVED.

Per P and O Str *Cathay*, 21:

From London—Mr Blair, Mr McLellan, Mr and Mrs Hunt and child, Mr D Davidson, Mr V Rigby, Mr C E Horsley, Mr Stirker, Col and Mrs Jennings, and F T Lord.

From Brindisi—H R H the Duke of Cannaught, H R H the Duchess of Connaught, Lord and Lady Downe, Sir Maurice Fitzgerald, Dr Scot, Mr and Mrs Wilson, Mrs Cottrill and infant, Mr Jas Main, Major J A Little, Major D C Andrew, Pastor Borg, Pastor Pahle, Rev L O Skressend, Mrs Boerressin, Miss J Boerressin, Miss K Boerressin, Col and Mrs Hopton, Mr H Wood, Surg Major Mantell, Col Edwin Bedd, Mr and Mrs R L Upton, Mr and Mrs Girdlestone, Hon G F P Evans, Mr R Miller, Mr D Hosack, Mr Fleming, Mr and Mrs G E Knox, Misses Cargilli (2), Miss Hooper, Col F S Stanton, Mr and Mrs Phillips and infant, Mr and Mrs Yates, Mr R A M Branson, Miss Fraser Thompson, Miss Brodhurst, Mr H M Durand, Mr J A Bryce, Mr J Hennessey, Lieut M J Meade, Major Macpherson, Mr E A Stoney, Mr H Griffiths, Mr J W Llewhellan, Col Keith Fraser, and Miss Alice Swaine.

From Venice—Mr H Kent, Mr Bentley, Mr S Howell, Mr A Sturrock, Miss Sturrock, Mrs Spilling, Lady Baker Russell, Mr E P Henderson, Mr Birkmyre, Jr Tagore, Mr J C Maudy, Surg Major Ogilvie, Col and Mrs Barton, Mr and Mrs Leach, Mr G D Campbell, Mr D A Campbell, and A Gentleman.

From Aden—Rev C S Rivington.

Domestic Occurrence.

BIRTH.

LYON—Nov. 17th, at Mhow, Mrs. Lyon, wife of Rev. James Lyon, of a son.

"BOMBAY GUARDIAN."

Subscriptions received from 17th to 24th November 1883.

C. P. Fritchley, 7th November 1883, Re. 1; Rev. J. Hermelink, 1st March 1884, Rs. 7-10; Marshall Hill, 31st October 1884, Rs. 7-10; G. C. Swiney, 31st December 1884, Rs. 8.

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Notice is hereby given that on and after Saturday, the first of December next until further notice, Cotton, brought by this Railway into Bombay, can, if desired by the sender, be conveyed direct to this Company's Sidings at Colaba; and that Cotton, and other Goods, can also be booked to, or from the Sidings of the Sossoon Dock at Colaba, and to, or from, the Sidings of the New Colaba Company at Colaba.

2. On account of the longer distance over which such Cotton, and other Goods will be conveyed by Railway, an extra charge of one pie per maund will be made, in addition to the usual charges now made for Cotton, and other Goods, coveyed by this Railway to, or from, Bombay.

3. The Railway Company do not undertake the delivery of the Cotton, or of any other Goods' conveyed by this Railway, and consignees must make their own arrangements for taking delivery at the several Sidings.

4. A warfage of one anna per maund for each day, or part of a day, will be made upon all Cotton which is not removed from the Railway Company's Sidings at Colaba, within twenty-four hours after midnight of the day on which it is available for delivery.

5. Sender should state, on the consignment note, that Cotton intended for the Railway Company's Sidings at Colaba is to be sent to those Sidings, and also that Cotton, or other Goods, intended for the Sasoon Dock Sindings at Colaba, and for the Sidings of the New Colaba Company at Colaba, are to be sent to those Sidings respectively. Cotton, or other Goods, not so definitely ordered to either of the respective Sidings at Colaba will, as heretofore, be brought to Waree Bunder.

6. Cotton, and other Goods, sent to or from the Sassoon Dock Sidings at Colaba, and to, or from, the Sidings of the New Colaba Company at Colaba, will be subject to all the Rules and Regulations, and will be liable to the payment of all the rates and Charges which may from time to time be made by the Port Trust for the Sassoon Dock Sidings, and by the New Colaba Company, respectively.

E. W. KEILY,
Acting General Traffic Manager.

Bombay, the 20th of November 1883.

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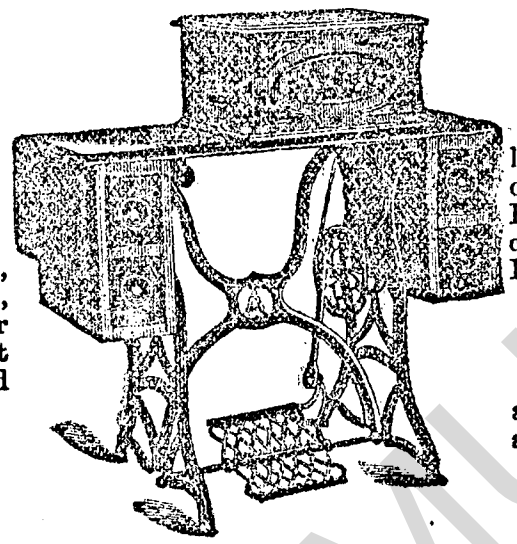

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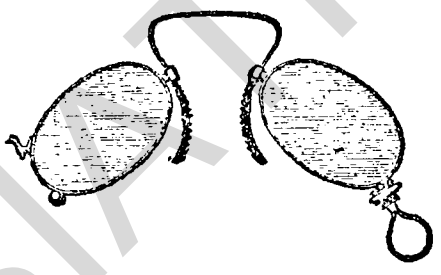

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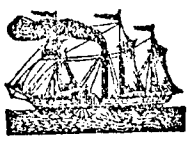

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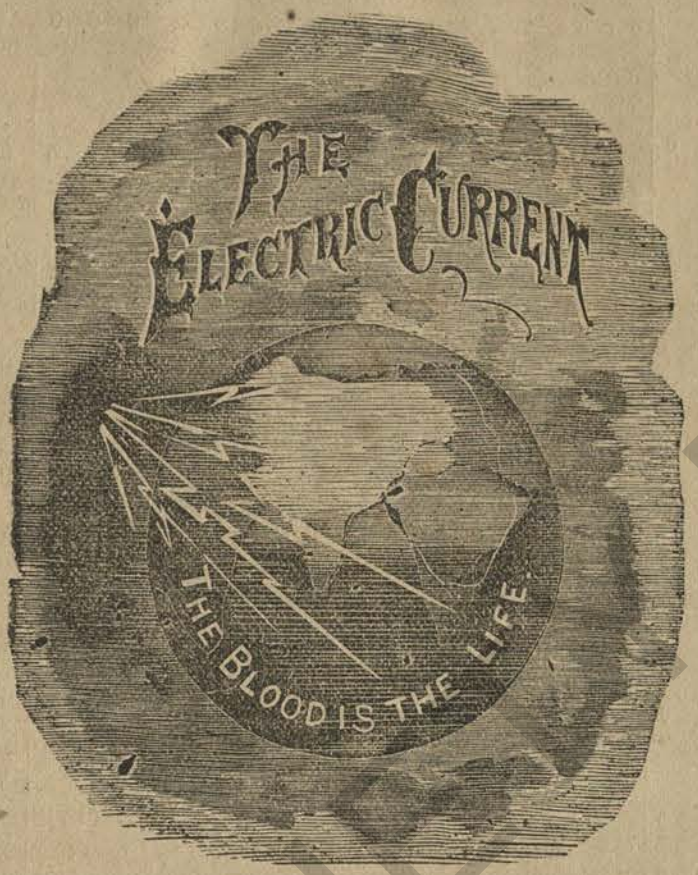

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